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MATURINUS CORDERIUS: THE SCHOOLMASTER OF CALVIN. III.

In connection with religious training, attendance at religious worship is insisted upon, and pupils are required to be conversant with the subject-matter of sermons heard. The following dialogue¹ shows the importance attached to attendance on worship:

MASTER AND PUPIL.

M.: "Wast thou present today at the sermon?" P.: "I was present." M.: "Who are witnesses?" P.: "Many of my schoolfellows which saw me can witness." M.: "But some shall be produced." P.: "I will produce them when you shall command." M.: "Who preached?" P.: "D. N." M.: "At what o'clock began he?" P.: "At seven of the clock." M.: "From whence took he his text?" P.: "Out of the Epistle of Paul to the Romans." M.: "Out of what chapter?" P.: "Out of the eighth chapter." M.: "Thou hast answered well hitherto, now let us see what followeth. Hast thou committed anything to memory?" P.: "Nothing which I can rehearse." M.: "What, nothing? Think with thyself a little, and see that thou be not troubled, but be of good audacity." P.: "Surely, Master, I can remember nothing." M.: "Not a word indeed?" P.: "Nothing at all." M.: "Oh! thou lewd knave! What good hast thou done then?" P.: "I know not, unless that peradventure I have abstained from evils in the meantime." M.: "Indeed that is something, if so be that it could have been, that thou couldst have abstained from evil altogether." P.: "I abstained as much as I could." M.: "Grant that it is so, yet thou hast not satisfied God, sith it is written: 'Eschew evil and do good.' But tell me (I pray thee), for what cause wentest thou thither especially?" P.: "That I might learn something." M.: "Why didst thou it not?" P.: "I could not." M.: "Oh knave! couldst thou not? Yea, thou wouldst not or certainly thou caredst not." P.: "I am compelled to confess it." M.: "What compelleth thee?" P.: "My conscience, which doth accuse me before God." M.: "Thou sayest well. I would to God thou spakest it from thy heart." P.: "In truth I speak from my heart." M.: "It may be, but, go to; what cause was there why thou committedst nothing to memory?" P.: "My negligence, for I did not hear diligently." M.: "What didst thou then?" P.: "I slept ever and anon." M.: "Thou art wont so; but what didst thou in the rest of the time?" P.: "I thought of a thousand follies, as boys are wont." M.: "Art thou so very a child that thou oughtest not to be attentive, to hear the word of God?" P.: "If I could be attentive, I could profit somewhat." M.: "What hast thou then deserved?"

¹ Book III, 2; so also Book II, 38.

P.: "I have deserved stripes." M.: "Indeed, thou hast deserved them and that most largely." P.: "I confess it ingenuously." M.: "I think, even only in word."¹ P.: "Yea, certainly from my heart." M.: "Peradventure so, but in the meantime prepare thyself to be breeched." P.: "Oh! master, pardon me, I pray you. I confess I have offended; but of no ill mind." M.: "But this so retchless² negligence doth come next unto an ill mind." P.: "Indeed, I do not deny it, but I beseech you to pardon me, for Jesus Christ's sake." M.: "What wilt thou do then if I shall pardon thee?" P.: "I will do my duty hereafter, as I hope." M.: "Thou shouldst have added, By the help of God, but thou carest for that but a little." P.: "Yea, Master, God willing, I will perform my duty hereafter." M.: "Go to, I pardon thy fault for thy tears: and I pardon thee on that condition, that thou remember thy promise." P.: "O most courteous Master, I thank you." M.: "Thou shalt be in special favour with me, if thou wilt keep thy promises." P.: "God, the best and the greatest, grant that I may." M.: "I beseech him to grant it."

After such a dialogue we are prepared to find the protest of a monitor when he observes a boy talking during divine worship. A monitor, Nicholas, addresses a boy, Baptist:³

"Thy brother always in the sermon either doth prattle, or play the fool, or doth provoke some one: whereupon it cometh to pass, that he is to be noted⁴ oft-times, and then that he be beaten." B.: "What wilt thou that I do?" M.: "Why dost thou not admonish him oft?" B.: "I never leave off to admonish him. . . . I will never cease untill, God willing, he shall reform himself in some sort. . . . But my Nicholas, I pray thee that thou let me know it as oft as thou shalt note him." M.: "There would never be an end, his name is so oft in my bills." B.: "At least certify me once, as soon as he hath committed a fault, for which he is to be noted; then I will tell my father, whose words he fears more than stripes." M.: "That is no little argument of a good towardliness."

But it is not only when the boys go to public worship that they are to be observant of religious duties. They must pray. A monitor called Alexander upbraids⁵ a boy, Messuerus, for wasting peas. He is led to acknowledge that he did it through foolishness and has deserved stripes. But since he has confessed that he merits beating, he is let off. But the monitor suggests that they should both entreat God to deliver them from evil.

M.: "We pray every day in the school four or five times openly."⁶ A.: "What then?" M.: "Moreover, we pray privately as oft as we take meat, as oft as we go to bed, as oft as we rise from bed. Are not these sufficient?"

¹ Brinsley's note in the margin: "Thou confessest from the teeth outward."

² Careless. ³ Book IV, 4. ⁴ *I. e.*, reported. ⁵ Book IV, 21.

⁶ *I. e.*, in class, or in the school gathered together.

A.: "Besides these, our master doth admonish us oft, that every one go now and then by himself some whither, into a secret place, to the end to pray: dost thou not remember it?" M.: "I remember it well; but (as thou knowest) it seemeth to be a difficult thing that children should accustom themselves to secret prayers." A.: "And yet it shall be very good to accustom them by little and little." M.: "That our God will stir us up and accustom us thereunto in progress of time!" A.: "It is to be hoped that it will be so, if so that we profit well both in the reading and also in the hearing of his word."

Another important exercise in religion for the boys is the learning of Scripture sentences, and the production of texts to show why they held certain opinions and practiced certain actions. There is a statement of this in a dialogue¹ between Trapezita and Raimundus,

T.: "What is the divine law?" R.: "The same as the word of God." T.: "It is then a sin whatsoever is contrary to the word of God?" R.: "Without all doubt, it is a sin." T.: "Canst thou prove these things out of God's word?" R.: "Why can I not? I can do nothing more easily." T. "I pray thee bring me some sentences." R.: "Dost thou not believe that which is confessed of all?" T.: "Yea, truly I believe it undoubtedly." R.: "What need is there then of any testimonials?" T.: "That I may answer certainly to them that gainsay it." R.: "Thou understandest aright: but because thou canst not commit them to memory forthwith, except whilst I set them down in a little paper, in which also may be a noting of the places, that thou mayest likewise point them with the finger to whom thou wilt."

One of the dialogues² is between a master and three boys. The master practices each of the boys in capping sentences from the New Testament, while out for a walk. They take a psalm-book also, so that they may sing somewhere in the shadow, so that their walk may be the more pleasant.

In the most ordinary conversation the claims of religion should not be disregarded: Hence such expressions as "God willing," and "if it be that the Lord permit," are common in the *Colloquia*. "I will return home," says one boy, "that I may go from thence to the school, *if so be that the Lord shall permit*." The boy to whom he speaks asks: "Why dost thou add: 'If the Lord shall permit'?" The answer is: "Because in truth we could not go so much as from home, except by the permission of God. . . . Why didst thou ask what thou hast so often heard from our master?" The other replies: "Because that which is well said can never be said too often, especially when the speech is concerning divine matters."

¹ Book IV, 31.

² Book IV, 38.

II. MORAL TRAINING.

THE idea of God as the King and Ruler in every event of life, great and small, makes the divine will the source of moral sanction. The lawyer-like mind of Calvin had permeated his followers with the conception that obedience must be exacted to the will of God, and had interpreted the acceptance of the Scriptures as the Word of God to consist in grounding moral action on the carrying into effect of rules, laws, and suggestions found in teachings of Scripture, and even in Scripture texts. In short, the will of God was declared in God's Word. Morality, therefore, consisted in obedience to that Word and was based upon command. "Is it lawful to requite evil with evil? No. *Why?* Because Christ hath forbidden it.¹ Christ *commandeth* evil to be recompensed with good."² The reason for praying is candidly stated by one boy to be "lest we be noted, and be thus punished by being sent supperless to bed." The wrongness of "idle words" is "because Christ hath *commanded* us to abstain from them."³ When the master has forbidden one boy to write another boy's exercise for him, it is argued that it will not be found out. But in answer to this comes the statement: "We are forbidden to deceive or to lie by the Word of God."⁴ A boy too prone to lie in bed in the morning is met by the citation: "Dost thou not remember the divine precept of Peter the Apostle: 'Be ye sober, and *watch*'?"

The standard of the Scriptures as the Word of God, and the necessity of reference to them as the standard of action, led to such positions as the following. A boy has bought some veal cheap.⁵ He asks his friend to divine (*i. e.*, guess) how much he gave for it. The boy answers: "I am not a diviner. . . . Divining [*i. e.*, in the sense of sorcery] is forbidden in the Holy Scriptures. Therefore divine by conjecture." There the boy indulges in hairsplitting fallacies, like his contemporary adults who dealt in textual displays. In the same dialogue, when the boy hears how little had been given for the veal, he says: "Truly fortune favoured thee well." But he is soon reminded that "fortune" is an idea of the heathens and the wicked. "Fortune is nothing; it is God alone who doth favour us; he only is our helper and protector."

This insistence on the law of obedience as the first and only

¹ Book IV, 31.

² I, 30.

³ II, 43.

⁴ II, 58.

⁵ IV, 11.

virtue of childhood is naturally the basis of a theocratic school. Virtue can be taught, and must be taught, and must, moreover, be learned. If virtuous instruction be not willingly received, it must be enforced. "Correction," or punishment, is as necessary for a child as meat.¹ It is to be borne patiently, especially if it is just.² But what if the correction be unjust? That also is to be suffered also—for the sake of Jesus Christ, who suffered a most unjust death, and that most bitter, for our sins.

Morality thus bears the impress upon it of law-keeping. All that was necessary was to make school laws for personal conduct clearly known, and then to punish for disobedience. Moral injunctions have little worth when they have to be based upon external authority and enforced by the strong arm of the ruler, be he teacher or parent. The well-known Dr. Keate, of Eton, is said to have commented on the sixth beatitude thus: "'Blessed are the pure in heart.' Mind that; it's your duty to be pure in heart. If you're not pure in heart, I'll flog you." Most people will think this is a caricature, but there is something of such a spirit to be discerned in the theocratic school of Corderius. The moral atmosphere is pervaded by the sense of the culpability of disobedience to the numberless injunctions of the Word of God, and the responsibility for such disobedience to God's viceregents, the schoolmaster and monitors.

The punishment of failure to comply with "honest precepts," founded on Scripture or other external authority, inevitably led to the most woeful consequences. "Such is the stubbornness," we are told, "of certain that they had rather be beaten very often for disobeying most honest precepts, than to be praised and also to be loved for obeying. . . . We strive to that which is forbidden."³

Punishment for disobedience to law, where law is referred for its basis to an external authority, and where the rule of action is not the outcome of a rationalized conscience, inevitably leads to the abyss of deception and lies. Here is a case.⁴ A boy, Odetus, was away at roll-call. He asks his friend Sarior:

"Did no man excuse me when the bill [*i. e.*, roll] was called?" S.: "No man that I know." O.: "If thou love me so greatly (as thou sayst) why hast thou not thyself excused me?" S.: "What cause should I have alleged?" O.

¹ IV, 17.

² *Ibid.*

³ IV, 13.

⁴ IV, 33.

"Thou shouldst have devised something." S.: "I should then have lied." O.: "What then?" S.: "But it is forbidden to lie, by the Word of God." O.: "I confess it, but it is [*i. e.*, would have been] a light lie." S.: "Nothing is to be judged light, whereby God is offended." O.: "I cannot deny that; but he doth easily remit unto us these light faults for Jesus Christ who is our intercessor and advocate. For who doth not offend daily very often? In truth, none."

With such ideas at the basis of school morality, it is not so surprising as it otherwise would have been to find how much suspicion is entertained with regard to boys, and to others than boys, as to whether they are telling the truth, in these *Colloquia*. A boy asks permission to go to "our" farmhouse. The master: "What if thou deceive me?" "I will bring a testimony [*i. e.*, a note]." In another case the master admits that the boy's father does well in sending testimony with regard to the boy, but he adds: "There are many who feed me with lies." "Peter is piling up wood.¹ His father told me so when I met him." In answer to these statements comes the unexpected remark: "See that thou lie not, for I will ask of him." "Thou shalt find it so as I say." Two boys are to be allowed to go forth without the city. The master says: "I would never permit you but that your perpetual fidelity hath been thoroughly known unto me and your true love of learning, especially sith that lewd youths have deceived me often in this kind."

But perhaps what strikes one most is that the master sometimes asks for witnesses that the boy is speaking the truth. There seems to be an *onus probandi*, if the boy asserts he is speaking truly. For example:² A boy says his father bade his brother and himself to go home on the following day. He states, on being asked where he saw his father, that it was at the market.

The master: "Dost thou not lie?" Boy: "I do not lie." Master: "How wilt thou prove this?" Boy: "There are of my school-fellows who were present." Master: "Who, I pray thee?" Boy: "Blaise and Audax are here." They declare: "We saw his father and we heard the very words." Master: "If it be so, I give thee leave to go home, with thy brother."

The consent is wrung from the master, but the latter makes no retraction of the suggestion that the boy had been lying. In another instance³ a boy states that his tutor told him to go to him.

¹ I, 54.

² III, 19.

³ III, 24.

Master: "Where sawest thou him?" Boy: "In the Court over against the church." Master: "But see thou do not lie." Boy: "Far be it from me to lie; if thou wilt I will bring witnesses of my school-fellows, which were present with me." Master: "Who are they?" Boy: "Daniel and Al. Corderius: wilt thou that I go to call them?" Master: "Tarry, I will talk with them."

This is very different from Thomas Arnold who evoked the spirit, "It is a shame to tell Arnold a lie, for he always believes it."

III. RELATIONS OF BOYS TO THEIR PARENTS.

The glances obtained of the relations of boys with parents are pleasing. They largely connect themselves with the provision of money. A boy¹ lends another twopence, and naturally asks when he will be repaid. The answer is: "Upon Saturday (as I hope), when my father shall come to the market." In another dialogue² a boy, Morell, asks another, Bobusardus:

"Is thy father gone away?" B.: "He is gone away." M.: "At what o'clock?" B.: "At one of the clock, afternoon." M.: "What said he to thee?" B.: "He admonished me in many words, I should study diligently." M.: "I wish thee to do so." B.: "I will do it, God helping." M.: "Hath he given thee any money?" B.: He hath given me, as usually he is wont." M. "How much?" B.: "It is nothing to thee." M.: "I confess it; but notwithstanding, what wilt thou do with that money?" B.: "I will buy paper and other things which are needful for me." M.: "What if thou shalt lose it?" B.: "I will take it patiently." M.: "What if peradventure I shall need? Wilt thou lend me?" B.: "I will lend thee and indeed willingly." M.: "I thank thee."

A boy³ distinguished by Corderius as A., has not brought any bread from home, asks for some of B.'s. Why did A. not bring any? He answers that there was nobody to give him any; everyone was occupied.

B.: "Why didst thou thyself not take? . . ." A.: "My mother doth forbid always that I touch anything without her leave." B.: "O hard mother!" A.: "Truly in thy judgment, who hast a more cockering mother." B.: "I do not say cockering, but surely kind." A.: "How doth she use thee?" B.: "Most sweetly, and altogether according to the determination of my mind." A.: "Peradventure to thy utter destruction. . . . In good sooth I do not envy thee. . . . I may admonish thee that all of us be made worse by liberty." B.: "Thou doest well, but . . . is it not lawful to use the kindness of our parents?" A.: "Surely it is lawful so that thou do not abuse it. . . . Verily all (so abuse it) except they which are hindered by the Lord God." B.: "Who can be good but by the

¹ I, 42.

² I, 44.

³ I, 48.

grace of God?" A.: "Therefore (as we are admonished oftentimes of our master) he is to be prayed unto that he may make us good and holy by his Spirit." B.: "I rejoice that thou hast not brought thy breakfast." A.: "Wherefore?" B.: "Because I seem unto myself to have profited much by this our conference."

To the same purpose is a dialogue¹ between Conrad and Linus:

L.: "Almost all parents (especially mothers) do cocker us overmuch." C.: "Indeed thou sayest the truth; but thou in the meantime dost enjoy willingly the kindness of thy mother. That I may not lie, I also find by experience oft-times in myself that which I ascribe to thee." L.: "We cannot change the affections of parents towards us but by our faults: only let us beware of abusing their kindness."

We can see an instance of suggestion toward an abuse of a parent's kindness—but happily it is unsuccessful—in the following dialogue:²

ATHANASIUS, BENJAMIN.

Benjamin has received only five pence from his father. A.: "Fool not to have asked for two or three shillings." B.: "I durst not. . . . What cause should I have brought?" A.: "Are there not six hundred matters which scholars have need of?" B.: "I lack very many things; but which I can be well without. Moreover my father knoweth sufficiently what things are needful for me, for my studies, for diet and for apparel." A.: "But thou art too far distant from him." B.: "My father also knoweth that I am not yet fit to use money well. . . . Therefore my father hath given in charge to my master that he lay forth unto me all things for the necessary uses of my life and studies . . . as much money as is sufficient. Therefore if I should ask anything of my father he would send me to my master. Peradventure he would be angry and would chide me grievously." A.: "It is an easy thing to suffer a chiding so stripes do not follow." B.: "It is an easy thing I believe; but only to those whom neither shame doth move, nor any reverence of their parents. But I had rather bear stripes themselves than the chiding of my father being angry. Whereupon it comes to pass that I take heed diligently that I give him not any cause to be angry; for that is contained under the sixth commandment of the law of God." A.: "Thou doest as it becometh a godly young man." B.: "The praise thereof is not to be given to me but to God alone."

After a boy's illness,³ his father visits him and, on being asked for money, gives more than he is asked for.

"Even if I had asked him five times as much, he had given me it as easily." Another boy: "O how much thou owest to that chief Father, who hath given thee so good a father." Boy: "Indeed, it cannot be thought how much I owe: for although he had given me an evil father, yet I should have ought [owed] no little unto him."

¹ IV, 10.

² IV, 37.

³ IV, 7.

Boys evidently care greatly for their mothers. It is true that the mothers, like the fathers, give them money;¹ but they are described as going home and writing letters for their mothers,² making themselves useful to their mothers when they are sick,³ and as wishing to go to "recreate" themselves a little with their mothers.⁴ A boy wants to go with his mother that she may buy him shoes and take him to the barber's to have his hair cut.⁵ Again, a boy goes to his mother, who is sick, and reads to her from the Holy Scriptures.⁶ When the father is occupied by his trade in the city, a mother goes into the country and successfully prepares all that is necessary for the next vintage.⁷ A boy, Sylvester, describes himself as subject to his mother even as to his father:

Is not the commandment equal concerning both? Moreover, if there were any difference of reverence there might seem more to be due by best right unto the mothers, as who have endured so great griefs and travails for us.

IV. THE BOYS' WORLD OUT OF SCHOOL.

It is perhaps in the light which the *Colloquia* throw upon boys' life at school that the book will be found of most interest to many readers. Probably there is no book of more value from this point of view in sixteenth-century literature. It will be practicable to take up a consideration here of some of the chief aspects only.

Corderius endeavored to make his school an institution with the living spirit of study and learning. Outside of actual school hours it was his ambition to get boys to take an interest in improving their time, and not to waste it in idle talk, or "prating," as Brinsley calls it. Christ has commanded that all abstain from "idle words."⁸ It is necessary therefore that boys in their leisure time should occupy themselves in conversing on "good and honest matters," particularly the works of God in natural things;⁹ and, of course, this should be done in Latin. Corderius explains explicitly how this habit of useful conversation in Latin should be cultivated:¹⁰

Lest children should learn to do evilly by doing nothing, especially corrupting one another by idle talk and by naughty and foolish speeches together, they are to be incited by all means that whilst they expect [*i. e.*, await] the entrance of their

¹ II, 49.

³ II, 67.

⁵ IV, 9.

⁷ I, 65.

² II, 70.

⁴ II, 48.

⁶ IV, 20.

⁸ II, 43.

⁹ *Ibid.*

¹⁰ Short preface to the last seven dialogues of Book I.

master into the schools, they accustom themselves, in the meantime, two and two, or three and three, to repeat together that which shall be prescribed by him. This pleasant exercise shall profit them very much and shall be able to turn them in the meantime from idleness, lasciviousness and many other evil things with which God is offended. But because such like repetitions are not wont to be handled without talking of the children together; and the children themselves, unless they shall be instructed, do speak no other way but barbarously: therefore that they may learn little by little to speak Latin amongst themselves, we have propounded here some short forms concerning this manner of speaking together. But it shall consist in the diligence of the master, that he expound these same dialogues sometimes to his scholars, and that he teach how they ought to exercise themselves both at home and in the school in these things and others of that kind (which he himself may deliver), and that he exhort them in like manner thereunto.

Many of the dialogues largely concern themselves with repetitions and rehearsings of lessons,¹ and with protests against "idle talk."² So far was Corderius successful, if we trust the spirit of the dialogues, that boys undertook voluntary work to improve their knowledge of Latin, and especially practice in Latin conversation.³ As we should expect, some of the boys found the régime too exacting. Thus in a conversation⁴ one boy points out that Wednesday and Saturday afternoons are free for three hours.

His friend says: "Yea, they are dedicated partly to play or to some honest recreation, partly to the study of learning." The other replies: "I confess it onely to them who will die at their books." His friend: "Couldst thou not detract yesterday an hour and a half from thy play, or at least one onely hour?", The other bursts forth: "*Study thou as much as thou wilt, but I will play as long as I may.*"

In a further dialogue⁵ a monitor admonishes a boy to study diligently. He replies: "Thou admonishest in vain." "Why so?" "Because I have no mind to my book. . . . I would learn some art, fit for my wit. I have thought of this a long time." This is in accord with the spirit of Montaigne.

There are numerous references to the materials required in school—*e. g.*, books, papers, ink, and pens. These could all be got at the mercer's. In one of the dialogues⁶ a boy enumerates the books he possesses. The following is his list: the *Accidence*, *Scholars' Dia-*

¹ I, 15–17; II, 5, 52, etc.

³ I, 8; II, 4.

⁵ II, 34.

² I, 18; II, 6, 43; III, 16, etc.

⁴ II, 32.

⁶ I, 34.

logues (*i. e.*, the *Colloquia Scholastica*¹), Terence, Tully's *Epistles* with the French interpretation, Cato, a dictionary, a French Testament, the Psalms with a catechism, besides a paper book to write the master's dictates. The point of special interest in this list is the presence of French books. This boy, of course, must have been in the lowest form. In another dialogue² a boy proudly shows his Terence which he has bought from an itinerant bookseller in the market and for which he has given ten pence. "Truly the price is cheap enough. Especially seeing it is gilded and so finely bound up." Paper is bought of the mercer, Fatine. It was to be bought³ at five farthings a quire, and at that price the boy purchaser was given "an advantage," *i. e.*, a sheet of blotting-paper was "thrown in." "I did not ask it," says the boy, exultingly, "but he gave it me of his own accord. And (said he) I give thee this, that thou visit me again." In connection with ink,⁴ two boys by a mixture of the contents of two ink-horns show that "a good temper may be made by the mixture of things." But the most interesting description of school materials is probably that of the manufacture of pens, *i. e.*, quills.⁵

Frank asks Marius:⁶ "Are those pens to be sold which thou carriest about?" M.: "Yea, if a buyer shall come. . . . They are such as have fallen from the wings of our geese. Try them diligently; some are more strong than other some." Marius then offers six for a farthing. F.: "Sayest thou six? I would rather buy of the mercers, which do bring them hither from Paris and Lyons." M.: "I have heard of my brother which serveth a scrivener of this city, that he hath sold at Paris pens at a penny a-piece." F.: "Men live after one way at Paris, after another at Geneva. There is no need of so many words, wilt thou give twelve?" M.: "Alas, twelve, as if I had stolen them. . . . I will give thee nine, so that thou take them indifferently, of my hand." F.: "Thou triflest, I would not take fifteen without choice." Eventually the bargain is concluded at eight for a penny, with choice. M.: "I marvel thou tookest none out of the uttermost part of the wings for they are stronger." F.: "I know it; but they have a shorter quill. Take the price. . . . Have ye many geese?" M.: "Thirty and more." F.: "Wonderful! how great a flock of geese! where are they fed?"

¹ MASSEBIEAU has shown in his *Les Colloques scolaires* that there was a large school literature of these.

² I, 37.

³ I, 25.

⁴ II, 72.

⁵ It may be noted that penknives, as ever, play an important part in schoolboy affairs. See *Dialogues*, Book I-31, 33, 43.

⁶ I, 27.

Curiously enough, Calvin is introduced as making a pen for another boy, Marcaius.¹ The latter has bought some new quills. He has cut off the top and plucked off the feathers. Calvin approves them "because they are of a big quill, strong and shining. The soft, which have a shorter quill, are nothing fit for the use of writing." Marcaius has given a half-penny for three—"a small price for the goodness of the thing." They were bought of a certain peddler. Calvin remarks that each several quill, and indeed not so good, may be sold for sextants (*i. e.*, a sixth of ten centimes) among the mercers of this town.

M.: "And notwithstanding they dare say sometime that they cost them more at Lyons." Calvin: "That is commonly the custom of mercers, for they gain nothing unless they lie exceedingly, as Tully saith. . . . I shall dispatch it [the making of the pen] quickly.² Look upon me heedfully that thou mayest learn, at length.

Calvin "fits" the boy with two pens ready for use, declines an offered pen as remuneration for his labor, and says: "Do not spare my labor at any time"—a pleasing picture of Calvin as a schoolboy. Pen-making and sharpening, when quills were used, must have been a good opportunity for older boys to help the younger.

With the expectation of the encouragement of Latin talking about good and honest matters, rewards for discussions and contests were instituted. These rewards were the source of a good deal of trouble for the monitors. One favorite contest was for walnuts. A boy is sometimes dissatisfied,³ but the monitor, losing patience, says:

Fool, dost thou esteem the reward by the price of the thing? . . . Thou art base who dost so gape for gain. . . . The reward is given not for cause of lucre, but for honour.

¹ II, 46. "The author of the *Colloquia* has pressed realism to the point of giving to his little interlocutors the real names of the scholars of Neuchatel and Geneva; *e. g.*: Cholet, Colognier, Gentil, Othman, Sordet, Alard, Capel, Bobussard, Neven, Collombier, Chapperon, Galatin, Dauphin, Roget, Sarrasin, Brichanteau, Vignole, Besson, Ferrier, Garbin, Marcuard, Plantin, Langin, Calvin, Porral, Philippin, Faton, Mussard, Malagnod, Grivel, Vernet, Chateauneuf, Buchod, Bandiere, Sonier, Tirot, Monnerot, Clavel, Dessingeaux, Vivien. It was probably a high recompense for the best scholars."—E. AND E. HAAG, *La France protestante*, Vol. IV, p. 682.

² There is an instance of one boy sharpening a pen for another (I, 29) for a "mean form," but his friend says he would rather have it sharpened for "little letters." The other replies: "I will change the point easily."

³ I, 52.

The following conversation shows the nature of these contests.¹ The subject is household stuff. Galatine suggests that ten names should be required in Latin. His ten are: a cupboard, a bench, a candlestick, a caldron, a pair of bellows, a pillow, a bolster, a linen cloth, a pot of earth, a flagon of wine. After setting these Galatine notes that Burchard has missed once.

B.: "Where?" G.: "Thou saidst a linen cloth for a sheet." B.: "I confess I owe thee the victory once." G.: "Now propound again, that thou mayest redeem it, if thou canst." B.: "Wilt thou answer concerning meats?" G.: "As it pleaseth thee." B.: "Fresh meat, pork, venison, venison of a wild boar, sod milk, whey, new cheese, pottage, fish sodden, pickle." For the last-named Galatine gives *condimentum*. B.: "Thou art deceived." G.: "What is it, then?" B.: "*Intinctus*." G.: "I will have *condimentum*." B.: "But I will not contend." G.: "Who contends? Let us ask counsel."

However legitimate it may be to contest for walnuts, they must not be used for gambling.² One pupil, Dominic, observes that a boy was foolish who had won twelve walnuts for a reward and had eaten them. "If luck had served, thou mightest have gained two hundred or peradventure more." Barras replies: "I do not desire to be enriched by play." Dominic has to confess the words overslipped him, and that he knows fortune is nothing. If he spoke of luck, he knows he ought to have added, "As is said commonly."

Lastly, in connection with these repetitions, rehearsings, discussions, contests, and conversations in Latin generally, boys were to be on their guard against speaking untruly, even in jest,³ and against laughing⁴ without a reasonable cause.

There commonly seems, in the dialogues, a good deal of officiousness on the part of monitors to see that boys are really entitled to liberty, and a great deal of inquiry to see whether they are not idly prating. The chief game apparently was hand-ball, and although it could be played with two, yet in such a game there was "less pleasure" than in a larger number.⁵ For the rest, recreation seems to have consisted chiefly in taking walks in the country. One dialogue⁶ gives the conversation of three boys with the master as to play in the following terms:

¹ I, 53; also II, 52, is interesting in that "stammerings" as well as slips are to count. The contest is in saying the "Moral Distichs," Book III of *Cato*, turn by turn.

² Book II, 31. ³ II, 9, 40. ⁴ II, 11, 40. ⁵ I, 55, 56, 58. ⁶ I, 58.

Master: "What will you now?" Secundus: "That you would give us leave to play a little." Master: "It is not time of playing." Tertius: "We do not require for all but onely for us little ones." M.: "But it raineth as you see." S.: "We will play in the gallery." M.: "At what play?" S.: "For pins or walnuts. . . . We will repeat nouns." M.: "How many will each say?" S.: "Two." M.: "Say ye then." Primus: "Paper, ink: I have said." S.: "A book, a little book: I have said." T.: "A cherry, nuts: we have said." M.: "How fine little men are ye! play until supper." Boys: "O master, we give you thanks."

The question of provision of food by boys on their own account has always been a difficult one in schools. Apparently Corderius's school at Geneva included boys who had no meals at school, boys who were day boarders, and boys who were permanent boarders. In addition there would seem to have been boys who brought their own dinners or meals. It is a little confusing to find such meals named "drinkings." For instance, a monitor asks Caperon whence he comes and what he has with him. He replies that he comes from home and that he brings his "drinking."¹ Has he had leave to go to fetch it? Yes, from the master. When the monitor is convinced, he says: "Eat thy drinking." Another expression used by a boy is: "When I shall have eat my beaver," which evidently is a corruption of *boire*. In another dialogue,² when a boy says, "To our drinking. Let us search our satchels. What hast thou against thy drinking?" there are mentioned bread, meat, ripe pears, and old cheese. It is only after these have been dispatched that one says: "Let us go to the well that we may drink a little."

There is a picture given³ of a forbidden feast.

Basil begins (to a boy, Florence): "Wretch that I am; I am scarce my own man, I am smitten with fear. . . . Our master caught us." F.: "In what, in theft?" B.: "Ah no, God forbid." F.: "In what then?" B.: "In secret drinking together. . . ."⁴ F.: "Who were with thee?" B.: "Fluvian and Florensis, O ungracious boys, which drew me thither." F.: "Where was it done?" B.: "In Fluvian's chamber. I would he had not risen out of bed today." F.: "How I pray you were ye catched? Was not your chamber locked?" B.: "Yea, it was: but (as thou knowest) our Master hath keys of all the chambers. Moreover we thought that he had gone to this day's meeting of the brethren, otherwise we had bolted the door." F.: "Howsoever the matter is, it has fallen out by the will of God." B.: "I am so fully persuaded. . . ." F.: "Upon what

¹ I, 51, 67; II, 7; III, 13. ² IV, 23. ³ IV, 26.

⁴ *Compotationes*. Basil was apparently a private boarder ("a tabler within").

occasion had you begun this junketing?" B.: "Those two, as thou knowest well, are not daily companions at the table." F.: "What then?" B.: "Junkets, I wot not what were brought them from home, for their diet which I would to God that they had been lost by the way." F.: "But God would not so: go on." B.: "And because I teach them sometimes at my leisure, yesterday after supper, they had invited me to those junkets against this day's breakfast." F.: "Was there no wine?" B.: "Yea, there was wine more than enough. For they have rundlets [*i.e.*, little barrels] of wine in our master's cellar." F.: "What did your master, when he saw you feasting thus? Did he not wax exceeding angry?" B.: "He was moved nothing at all, but smiling a little, 'I will (quoth he) be of this junketing if it please you.'" F.: "I see all signs here to be exceeding bad." However, he advises Basil to go and make a clean breast of it all.

One of the prominent features of the boys' life was going to market, or to the shops. One of the chief tradesmen, as we have seen, was the mercer, who sold books, paper, ink, and pens. Two of the others most frequently mentioned are the tailor and the barber. Carbonarius asks leave to go to the tailor,¹ Peter Sylvius, in Hospital Street. He obtains leave on the condition of going straight there and back. He takes with him from his chest the black cloth from which the clothes are to be made. But, besides making clothes, the tailor also mends stockings.² A boy, Caspar, has his stockings so torn he can scarce put them on. Caspar also needs to go to the barber, not for the usual reason of having his hair cut, but "to show him a boil which has risen on his thigh." He is advised to ask the barber to give him an "emplaster" or salve. It was thus to a barber-chirurgeon that Caspar went.

In the market, country boys would meet some of their "country-men," and send messages to their people at home.³ Sometimes a friend of the father of a boy or a master would accompany to see that the boy was not imposed upon. Buying and selling in the school were forbidden. The rule is expressly stated:⁴

Let boys neither sell anything, nor buy, nor change, nor alienate by any other means, without the commandment of parents. He that shall do contrarily shall be punished with stripes.

There are several descriptions of country life, and several accounts of going to the vintages.

"Thou canst scarce believe," says one boy,⁵ "how pleasant it is to dwell in the country, especially where there is so great abundance of all fruits." Jonas:

¹ III, 30.

² III, 26.

³ III, 8.

⁴ IV, 32.

⁵ IV, 28.

"Have you great plenty of wine?" Dissynangaeus: "We have indeed so great store that I do not remember that I have seen greater." J.: "What say the country-men in this so great plenty?" D.: "They crack of no other thing but drinking and surfeiting; moreover they abuse wine now even as it were spring water." J.: "That is the madness of foolish people that they never know to use the benefits of God aright."

In another instance¹ John has been at the vintages fifteen days. Peter asks him what he did.

John: "I gathered grapes very often." Peter suggests that he eat some. John: "No man can doubt of this, for who doth gather good fruits and ripe, but he eateth also of the best. . . . The work of gathering grapes is finished in a few days for that so great a number of work-folks is wont to be employed about it." Peter: "What is done after?" John: "The grapes are trodden, the wine is drawn out of greater vessels and is poured withal into hogsheads: afterwards the grapes themselves, not yet sufficiently pressed out, are put again into the wine-press. Last of all, the kernels of the grapes are carried out and cast away."

John then proceeds to describe how he stirred up the laborers more as if he were a man-ruler and overseer than a scholar. But Peter asks more about the fruit trees which are, as it were, another vintage. He then describes their fruits as apples, pears, chestnuts, walnuts, quinces. "Every week hereafter, apples, pears, chestnuts shall be brought me by sackfuls."

Here is another sketch:²

Stratanus: "What pot-herbs are in your orchard?" Theobald: "My mother can answer better concerning this, for she is there oftentimes either upon the occasion of sowing, or of weeding, or of gathering something." S.: "But yet tell me some names of herbs." T.: "It would do thee little good to rehearse the names unto thee, unless thou sawest the things themselves."

This sounds almost like Comenius.

In a further dialogue³ Linus has been in "our master's orchard," and, on request, he is not unwilling to state what he has gathered. Here is his list:

"I have gathered garlic, running bettony, leeks, onions, cresses, cumin, fennel, thyme, marjoram, hyssop, parsley, sage, savory. Those are the sweet herbs. And in addition there were: beet, succory, lettuce, sorrell, rocket, colewort, purslane. More do not come into my mind. . . . [and for these] my master

¹ IV, 16.

² II, 56. "Pot-herbs," *i. e.*, herbs to be eaten. In III, 32, is an account of an orchard in the suburbs of the city to which the master is invited.

³ III, 10.

gave me a catalogue written. . . .” Conrad: “. . . For what use did our master cause so many kinds of pot-herbs to be prepared?” L.: “Partly that the pottage might be well seasoned, partly that a gallimawfrie¹ might be made of herbs. . . .”

Linus then explains that the master has in view the making of a pudding like that described in Virgil’s *Moretum*. He has taught his wife to make it, “and she hath made it by his prescript.”

Corderius also mentions farms belonging to boys’ parents. One of these² calls for quotation. A mother has brought her boy, Macard, back to school from their farm, four miles away, and the boy has brought as many grapes as he could.

Porrell: “How many?” M.: “A little basket.” P.: “For thee alone, then?” M.: “Yea, for us two.” P.: “What, so little a basket for two!” M.: “I could not bear any more for the strength of my little body. If so be that I had been strong, I would have borne the burthen of an ass; for my mother suffered me willingly. . . . But be of good cheer, she left a servant in the country, which will come laden with a very great basket, then she will give thee plentifully.”

In another instance³ a boy is detained by his mother at the farm, and though he tells a boy friend the fruits he had been gathering and enjoying, he is reminded that it has this evil, that in the meantime five or six lessons have been lost. The visitor to the farm begs help from his friend to make up arrears of school work. But though he will do this willingly, he thinks it well to add: “How much better had it been to have heard the lively voice of our master.”

Corderius mentions a shorter journeying, and this, we may imagine, was more frequent—“without the walls, even unto the bank of the Lake.” This must have been delightful on those occasions when the head master, with permission of the rector, granted “freedom from every scholastical function.” “What,” says one of the boys, “for a whole day?” To which the other replies: “From the morning even until the sun-setting, although”—and it would hardly have been the school of Corderius if this exhortation had not been added—“he admonished us diligently and indeed in many words that in our vacation, we should think of our business.”

There are few references to sisters. The chief one⁴ relates to a

¹ This is explained by Brinsley as a “jussel”—a pudding or meat made with herbs and other things chopped together.

² II, 53.

³ IV, 15.

⁴ II, 37.

boy whose sister has the good fortune to have married a citizen of Lyons, bred of honest parents, who is accounted rich, well-mannered, learned, studious of good letters, a true worshiper of God, and a chief observer of Christian religion. The boy's friend sends salutations to all—wishes it to be shown “how I do congratulate that lucky marriage to her.”

The brothers of boys in the *Colloquia* are generally traveling somewhere. Perhaps the most graphic account is of an eldest brother gone to war:¹

Sonera: “So he hath then bidden farewell to learning?” Villaticus: “He began to be weary of learning a good while ago.” S.: “Why so?” V.: “I know not, but because he would live more at his pleasure.” S.: “How did his father permit him?” V.: “. . . . My father being absent, my mother being against it, he went.” S.: “O miserable young man. . . . What will he do?” V.: “He will do that which others who follow that kind of life do, to wit, he will spoil, he will take by violence, he will play at dice, he will drink, he will follow harlots.” S.: “Is this the life of soldiers?” V.: “Altogether.”

This seems hardly charitable in a boy to prejudge his brother!

In another dialogue² the master asks Michael where his brother is.

Michael: “He tarried behind in the market. . . . He desired to buy ink.” Master: “Yea, pears, apples, or some other fruits.” Michael: “I know not, yet he said so.” Master: “Sith you are brethren, why have you not ink in common at home in a pot?” Michael: “My brother will have nothing common with me.” Master: “Will he then have all things proper to himself?” Michael: “That is it.” Master: “Put me in mind when he shall come. *I will teach him what brotherhood is.*”

V. THE DUTIES OF THE USHER.

The master and the usher converse in one of the dialogues.³ This leads to a statement of duties required from the usher. It may be doubted whether it would at the present day be considered in accordance with either policy or dignity to place the master's duties as the subject of a colloquy to be perused and meditated over by boys. But it is part of the frank and ready system of Corderius, who is on such terms with his work that he can do what would not

¹ IV, 8. In IV, 9, is a brother, a ne'er-do-well of seventeen. “It is a difficult thing,” we are told, “to restrain the nature of mothers from caring for such sons and even converting others to their view.”

² III, 39.

³ IV, 35.

be advisable for another to imitate. The dialogue is certainly interesting reading:

Usher: "It remains (if it be not troublesome to you) to prescribe what services you will have performed unto you by me." Master: "That indeed is most equal. Therefore hear the chief heads of your office, of which this is the first: in the morning daily to see carefully that all my household scholars do arise early from bed, in regard both of the winter time and also the summer: when they are risen, that they look to those things, which appertain to the dressing and cleanliness of their body: last of all, that they be present at our private prayer. The second is to lead them thrice every day into the hall, to wit in the morning and before eleven of the clock and at three after noon. To expect there (except I myself shall be present) until some of the doctors [*i. e.*, teachers] shall come: in the meantime to see some bills called and prayer to be said. In like manner to observe diligently, whether any of the doctors themselves be absent from his own auditory [*i. e.*, form]: if any one of them shall be away, to signify to me presently, or to do his duty for him. The third is to remain with the household children, as oft as they are not taught in their schools: in the mean[time] to instruct the less in reading and writing, and to hear the repetitions of the rest, as much as time and opportunity will suffer: to conclude, to keep all in their duty, to admonish, reprove, chide, also to correct with rods, when need shall be. The fourth is to lead them forth in order, unto the holy assemblies [*i. e.*, to sermons] upon the holy days, and in like manner to bring them back home. The fifth is as oft as it shall be permitted unto them to play, to observe forthwith that they do not anything, besides duty and good manners, either in deeds or words. The sixth is, to deliver unto them of the money which I shall put into your hands, for paper, pens, ink and certain other necessaries only of small price; and to set them all down in a book of expenses. And that is wont to be done chiefly, upon Wednesdays and Saturdays. The seventh is not to neglect those things which shall appertain to their books, apparel, and care of their body: that is to exact sometimes of them on account of their books and apparel, to have a regard of their health and ordering of their body, and other things of such sort, to be looked to, and observed especially in the less boys. An eighth is to teach the boys both in my form and also in the rest, besides the three upper forms, if at any time need shall require. A ninth duty is to help me sometime (if need shall be) both at home and abroad, in private businesses. Hitherto you have heard what duties I will have to be performed unto me from you and which I am wont to exact also of other ushers in my house: yet I will not be so severe an exactor of them all, but I myself will remit some things unto you, as oft as I may be at leisure; in which I will perform, as it were, the part of a deputy. Understand you all these things?" Usher: "Truly, I understand all things well: but I entreat you one thing, that to be helping of my memory, you give me a little note of them; and withal, space of thinking and deliberating of them." Master: "How much time do you require?" Usher: "One whole day." Master: "Indeed, I will give you two whole days. In the

meantime, (as you have begun) you shall proceed to table [*i. e.*, to board] and to stay together with us, without any cost of yours, freely as if you were at your own house." Usher: "You do this very courteously; whereby it cometh to pass that you bind me with a greater kindness." Master: "You shall have the note which you require, after dinner, so soon as I can write it you with mine own hand." Usher: "What if you should dictate it to me?" Master: "I myself had rather to write it, lest peradventure anything overslip me, as I am uttering it." Usher: "As it pleaseth you."

It is not easy to estimate the influence of Maturinus Corderius through his books. I have spoken of the numerous editions of the *Colloquia* in England. One very good judge of the circulation and influence of books, Rev. J. E. B. Mayor, in his edition of the *Auto-biography of Matthew Robinson*, says:

His school-books, especially the *Colloquia*, had almost as wide and lasting a fame in France and Holland as the Colloquies of Erasmus. . . . As the work of a man who was a thorough master of his art, and wrote to satisfy a felt want, they have a freshness of life about them which is utterly wanting in the cram-books which too often took their place—articles supplied to order by the professional book-maker.

Mr. Mayor in the above note refers to the fact that Matthew Robinson (born 1624) read his Corderius from end to end. So, too, the *Colloquia* of Corderius was one of the schoolbooks of Adam Martindale.¹ The continuous use of Corderius's *Colloquies* in English schools could be traced from the time of Brinsley (and indeed before) up to 1818 (or later). For in Nicholas Carlisle's *Endowed Grammar Schools*, published in 1818, it is stated, in answer to the inquiries he made, that Corderius's *Colloquies* was among the books at that time in school use at Appleby Parva in Leicestershire and at Coventry in Warwickshire. Mr. Mayor, whose book mentioned above was published in 1856, says the *Select Centuries* extracted by John Clarke or John Stirling "held their ground until fifteen or twenty years ago, and may still be in use here and there."

Among those who honored Corderius in his own age was that noble and courageous champion of liberty of conscience, Sebastian Castalion, who was the successor to Corderius at Geneva, after his

¹ Martindale was born in 1623. He appears to have studied Corderius at St. Helens in Lancashire between 1630 and 1640. MR. W. C. HAZLITT, in *Schools, School-books and Schoolmasters*, p. 139, states that on *Probation Day* at Merchant Taylors' School in 1606–7 the *Dialogues* of Corderius was one of the books in which boys were to be tested.

first teaching period there (1536-38). In 1545 Castalion published his well-known *Dialogues sacrés*.¹ These he dedicated to Maturinus Corderius, and in the dedication he says:

Do you remember, dear Maturinus, how often we have groaned together over the fact that there was no book which could lead children by degrees from the reading of the most elementary authors to the most difficult? We groaned especially that the sole books in use were not only foreign but also in opposition to pure religion. I have tried to remedy this defect. . . . In dedicating this little work to a master so accomplished in the art of forming youth I have wished to place it under a patronage which permits it to face with more confidence, the judgment of the public. If I obtain the approbation of Corderius and of his like, I shall be amply recompensed for my pains.

The writers on Corderius, such as M. Berthault,² M. Bétant in E. and E. Haag's *La France protestante*, and M. Massebieau in the *Les Colloques scolaires*, speak in glowing terms of Corderius. M. Berthault says:³

He did not write with ambition. The equal of the greatest humanists of the time, he gave up the idea of writing such curious works as have made them illustrious. He preferred to devote an erudition acquired by dint of patience, an exquisite taste, a rare delicacy, a sure critical power, an excellent style, and the experience of his whole life, to little children, to those unknown to him, to the ignorant.

M. Bétant says:⁴

Corderius was distinguished by his literary taste, by the purity of his language, especially in Latin, by his vast erudition, by his talent in captivating his young hearers in teaching them. His secret was his love for them.

And again, in speaking of the *Colloquia*, Bétant says:

An excellent book of pedagogy, through which he brought to the reach of scholars the exquisite elegance of an Erasmus.

Massebieau says:⁵

¹ Castalion is the Latinized form of Chasteillon. The *Dialogues sacrés* is a book of very wide circulation. For instance, M. Buisson mentions that there are traces of at least eighteen editions in Great Britain. But the friendship of Castalion and Corderius is of significance from the fact that Castalion wrote a book on heretics in opposition to Calvin, who held that *heretics* may rightly be put to death. Corderius's friend invoked the rights of charity and proclaimed a new code more conformable to the spirit of Christianity. It is to the eternal honor of Castalion.—BONNET, *Nouveaux Récits*, p. 81.

² *Mathurin Cordier et l'enseignement chez les premiers Calvinistes* (Paris, 1876).

³ *Op. cit.*, p. 63. ⁴ HAAG, *op. cit.*, Vol. IV, p. 682. ⁵ *Op. cit.*, p. 230.

Certainly it is not a slight merit to be able to make children speak in a manner at once natural and varied. . . . This last work of Corderius can today interest us only as a document, in as far as it makes known to us the Collège de la Rive which Calvin erected, as one of the vital organs of the new Geneva. Thus, after having noticed, so as not to return to this point, the simplicity and charm of these dialogues, let us bring out their spirit. Let us see, as far as we can without leaving the grammar class, how the first Protestants took from it a spirit to develop their intelligence and to form their souls.

M. F. Buisson, in his *Sebastien Castellion*, says approbation of a book by Corderius carried with it that of the whole French humanism—a striking testimony to his literary position.

So, too, one might quote M. Bonnet,¹ M. Borgeaud,² and M. Abel Lefranc³ for further high appreciations of Corderius. But a still more recent writer may be mentioned, M. Paul de Félice, who in 1902 published a volume in a series “Les Protestants d'autrefois: Vie intérieure des églises, moeurs et usages,” entitled *Education-Instruction*. M. de Félice says:

This end [*i. e., pietas literata*] the excellent Mathurin Cordier, arrived at the age of eighty-five years, still pursues. I know few books with reading more attractive and edifying than the *Colloquia*, with the exception of the Sacred Writings.

Higher praise than that can hardly be given by a French Protestant pastor.

But apart from personal merits, how is Corderius to be placed in the history of education? He clearly belongs to the age of religious humanism; but in a sense he is by no means an aggressive Protestant. Protestantism colors his writing, it is true. It may even be said that Corderius was to Calvin what Melanchthon was to Luther. If Melanchthon is called preceptor of Germany, Corderius may justly be termed the preceptor of Huguenots. But it is rather the religious humanism of a Vittorino da Feltre to which Corderius's spirit is to be compared. They both gave up a career of high academic teaching to teach school. They both were content to teach the small boys rather than the higher forms. They were both religious, and though, in the case of Vittorino, the religious form in

¹ *Nouveaux récits du seizième siècle* (Paris, 1870).

² *L'Académie de Calvin* (Geneva, 1900).

³ *La jeunesse de Calvin* (Paris, 1888).

which he was born and lived was Roman Catholic, while, in the case of Corderius, the form was Calvinistic, there was much in common. For both men loved children and both loved God. It is this spirit of loving absorption in and sympathy with childhood—its joys, its sorrows, its aspirations, its possibility of pieties—joined with the learning that commanded the highest respect of their contemporaries—it is this which attracts the reader of the *Colloquia* to Corderius. There is much of Erasmus which finds its counterpart in Corderius—a large-mindedness of educational conceptions, a love of goodness, the joining of piety with learning, and a readiness to communicate of the best in them. This is typified by the publication of *Colloquia* by them both. But the difference between the two *Colloquia* fixes the difference between the essential characteristics of the work of the two. To Erasmus the learned, and at the same time rational, man was very dear. But to Corderius, dearer than the learned, rational man was the little child who wished to follow God's will as his very own, and to make himself as a scholar all that God gave him power to become. It is always touching to see the attachment of the very old and the very young, but there are few more charming pictures of this relation than the old man Corderius from his eightieth to his eighty-fifth year—ending his life teaching the fifth class (*i. e.*, counting from the first as the top class)—in the school at Geneva.

Friday 28 Sept^r 1564, died the good man, Corderius, at a great age, happily, and having served up to the end in his vocation of teaching the children and leading youth in all sincerity, simplicity, and diligence according to the measure, which he had received from the Lord.

So runs the record on the registers of the Venerable Company of Pastors of Geneva. His life was cast in Calvinistic mold. Once, indeed, it had been in jeopardy for the evangelical faith, so it is impossible to regard this fact as anything but important. Yet one feels that Corderius imported the humanistic spirit into the Calvinistic school. If Calvin owed something of his literary ability to the initiative of Corderius, how much more may we say his work in actual teaching, and his *Colloquia*, tempered for children the austerity of the rigid Calvinism of the times with a religious humanism which burst into gratitude over all mercies, great and small, of life, and felt a pervading sense of goodness and love for all around?

It is the spirit of Colet when he founded St. Paul's School. It is Colet's spirit when he says in the *Proheme* to his *Accidence*:

Wherefore I pray you, all lytel babys, all lytel chyldren, lerne gladly this lytel treatyse, and commende it dylygently unto your memories.

It is the spirit of Colet when he declares in his *Statutes* that "all barbarie, all corruption, all Latin adulterate" are to be far distant from his school. It was this spirit that prompted Colet to give his money to found his school. Corderius was "poor in the good things of this life"—so poor that in 1561 a collection was made for him. But he devoted his time, his labor, his life to teaching, willingly, rejoicingly, as a privilege, if he could help children to *pietas literata*. Corderius received largely of the impress of both the Renascence and the Reformation, and especially lived his mental life in the humanism of both.

FOSTER WATSON.

UNIVERSITY COLLEGE,
Aberystwyth, Wales.